	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
767b. Earth covering partial	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	343
768. Earth covering all over	◦	+	-	◦	+	-	-	+	-	-	-	-	+	-	-	+	
768a. Main entrance through roof	-	-	-	+	-	-	-	-	+	-	-	-	-	-	-	-	
768b. Main entrance at ground level	+	+	-	-	+	-	-	+	+	-	-	-	+	-	-	+	
768c. Flush	+	+	-	-	(+)	-	-	-	-	-	-	-	+	-	-	+	
768d. In end of house	+	+	-	-	◦	-	-	-	-	-	-	-	-	-	-	-	
768e. Secondary entrance at ground level	-	-	-	◦	+	-	-	-	+	-	-	-	-	-	-	-	
769. Sliding wooden door	◦	◦	-	◦	-	-	-	-	-	-	-	-	-	-	-	-	
769a. Stone paved "poroh"	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
769b. Steam or hot-rock heat	◦	(+)	-	-	-	-	◦	-	-	-	-	-	-	-	-	-	
770. Direct-fire heat	-	-	-	+	+	-	-	◦	◦	-	-	-	+	-	-	+	
770a. Small, for 1-4 persons	◦	+	-	+	+	-	-	-	-	-	-	-	+	-	-	-	
770b. Large, for group	◦	-	-	-	-	-	-	+	+	-	-	-	+	-	-	◦	
770c. Used throughout year	◦	+	-	-	+	-	-	+	+	-	-	◦	-	-	-	+	
771. Used in winter only	◦	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
772. Used by both sexes	+	+	-	-	(-)	-	-	-	-	-	-	-	-	-	-	-	[562]
773. Used by men only	-	-	-	◦	(+)	-	-	+	◦	◦	-	-	+	-	-	+	
774. Used by mourners only	◦	◦	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
775. Communally owned	+	+	-	+	+	-	-	-	◦	-	-	-	+	-	-		
Plains-Type Sweat House																	
776. Plains-type sweat house	◦	◦	◦	◦	R	R	◦	[-]	◦	◦	-	-	-	-	◦	-	
777. Dome shaped	+	+	+	+	R	R	+	[-]	+	+	-	-	-	-	-	-	
778. Mat covered	+	+	◦	+	R	-	+	[-]	-	-	-	-	-	-	-	-	
778a. Hide covered	+	+	+	+	R	R	+	[-]	-	-	-	-	-	-	-	-	
779. Brush, bough covered	-	-	-	+	-	-	+	[-]	◦	+	-	-	-	-	+	-	
780. Small, for 1-3 persons	+	+	+	+	R	R	+	[-]	+	+	-	-	-	-	+	-	
781. Steam heat	+	+	+	◦	R	R	+	[-]	+	+	-	-	-	-	+	-	
782. Used throughout year	-	+	+	+	R	R	+	[-]			-	-	-	-	+	-	
783. Used in summer only	+	-	-	-	-	-	-	[-]		+	-	-	-	-	-	-	
Sweating Customs																	
784. Individual sweating	◦	+	+	+	+	R	+	-	◦	◦	-	-	-	-	+	-	515
785. Sweating in groups of 2-4, or larger	◦	◦	+	+	+	+	+	+	+	+	◦	+	+	+	+	-	
786. Women sometimes sweat with men	+	+	+	◦	R	◦	◦	-	-	◦	+	+	◦	+	-	-	[562]
787. Women sometimes sweat separately	+	+	+	+	R	+	◦	-	-	◦	-	-	-	-	-	-	
788. Sweating daily or every 2-3 days	+	-	-	◦	+	R	-	-	◦	-	-	-	◦	-	-	-	
789. Sweaters sit or crouch	+	+	◦	+	+	R	+	-	+	+	-	-	-	-	-	-	
790. Sweaters lie down	◦	◦	-	-	◦	-	-	+	+	+	+	-	-	-	-	+	
791. Sweaters "dance around"	-	-	◦	◦	-	+	+	+	+	+	-	-	-	-	+	-	
792. Formalized sweat dance	-	-			-	+	+	+	+	+	+	+	+	+	-	(+)	[535]
793. Sweaters kneel	+	+	+	+	+	R	+	-	+	+	-	-	-	-	-	-	
794. All men sleep in sweat house occasionally	-	-	-	+	+	-	-	+	+	-	-	-	◦	+	-	-	[513]
795. Male mourners sleep in sweat house	◦	◦		-	-	-	-	+	+	-	-	-	-	-	-	-	
796. Unmarried old men sleep, eat in sweat house	-	-	-	-	-	-	-	+	+	+	◦	◦	◦	-	-	-	
797. Men gamble in sweat house	-	-	-	◦	-	◦	◦	+	+	+	+	◦	◦	-	◦	◦	
798. Men work (handicrafts) in sweat house	-	-	+	-	-	◦	◦	◦	-	+	+	+	◦	-	◦	◦	
799. Youths gather fuel for sweating	-	-			-	◦	+	+	-	+	+	+	+	-	◦	◦	
800. Office of fire maker	-	◦	◦	◦	-	-	+	◦	◦	R	-	-	◦	◦	◦	◦	[312]
801. Competitive sweat groups	-	-	-	◦	-	◦	-	-	-	-	+	-	-	-	-	-	[372]
802. All sweaters sing	-	-	+	+	-	+	+	+	+	+	+	-	-	-	-	-	[533]
803. 1 man sings for group	-	-			-	-	-	(+)	◦	◦	-	+	◦	-	-	-	[534]
804. Sweat for success in hunting	◦	◦	◦	◦	+	-	+	-	◦	◦	-	+	◦	-	-	-	[224]
805. Sweat for success in gambling	+	+	+	+	+	-	+	-	+	+	-	+	-	-	-	-	[528]
806. Sweat for general good luck	+	+		+	+	-	+	-	+	◦	-	-	+	-	-	+	[777]
807. Sweat as cure for disease	+	+	+	+	+	R	+	+	+	◦	-	-	-	+	+	-	[757]
808. Scarify selves, let blood drip on hot rocks	-	+	+	◦				-	+	+	-	-	-	-	-	+	[304]
809. Sweat to cleanse body	-	-	+	+		+	◦	-	◦	+	-	-	-	-	-	+	

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Directions																
4458. 4 cardinal directions	½	+	+	+	-	-	+	+	-	-	+	+	-	-	+	-
4459. 6 cardinal directions	-	-	-	-	-	-	-	-	+	+	-	-	+	+	-	+
4460. 8 cardinal directions	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
4461. Waterflow for directions	-	-	-	½	-	+	-	-	-	-	-	-	-	-	-	-
4462. Directions indicated by place names	-	-	-	½	+	½	-	-	-	-	-	-	-	-	-	-
4463. Sunrise, sunset terms for E, W	-		+	½		+	+	-	-	-	+	-	-	-	-	-
4464. Direction indicated by pursing lips	+	+	+	-	-	+	+	+	-	-	-	-	+	+	-	-
o4465. Plus twitching nose, glancing with eyes		+	-	-	-	-	-	-	-	-	-	-	-	±	-	-
4466. Plus hand against cheek, pointing	-	-				+	-	-	+	-	-	-	-	-	-	-
4467. Used for privacy, mainly		+	+	-	-	-	+	+	-	+	-	-	-	-	-	-
4468. Direction indicated by pointing hand, finger.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Therapeutic Knowledge and Beliefs																
Therapeutic Practices																
4469. Practices for curing illnesses	+	+	+	½	+		+	+	+	+	+	-	+	-	+	+
4470. Piss ants, for rheumatism, tuberculosis	+	-	+						+	+	-	-	-	-	-	-
4471. Drink boiled decoction of	+	-	+						-	+	-	-	-	-	-	-
4472. Sit on nest of, let "water" remain on body	-	-	-						+	-	-	-	-	-	-	-
4473. Cautery	½	+	+		½				+	½	+	-	-		-	-
4474. If blister rises, cure will be effected	+	+	½						+	-	+	-	-		-	-
4475. Blood letting			½	½	-	-	+	-	-	½	-	-	+		+	+
4476. Cut made with flint knife			+	+	-	-	-	-	-	-	-	-	+		+	+
4477. Vapor baths, patient covered with robe	-	-	+	+	+	-	-	+	+	½	-	+	-		-	+
4478. Steaming in small steam house, mud and ashes													-		+	-
4479. Poultices	+	+							+						+	+
4480. Sucker skin, for snake bites.	-	-	-						+	-	-	-	-		-	-
4481. Plant poultices with warm rock inside															+	+
4482. Smoking: wild parsnip, for headaches, colds	-		-						+	+	½	½	-		-	-
4483. Plant and root decoctions	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4484. Datura (jimsonweed) root	-	-	-	-	-	-	-	-	-	-	-	-	-		-	½
4485. Decoctions for wounds			½								½	.	½		½	.
Herb Doctoring; Beliefs Concerning Ailments																
4486. Herbalists	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4487. Informal "doctoring" only	+	+	+	½	+	+	+	-	+	+	-	-	+		-	-
4488. Informal and formal doctoring	-	-	-	-	-	-	-	+	-	-	+	+	-		+	+
4489. Men	+	+	+	+	+	+	+	+	+	+	+	-	+		+	+
4490. Women	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4491. Mostly women	-	-	-	+	+	+	-	-	-	-	-	+	+		-	-
4492. Herbalist may also be sucking shaman.	-	-	-	-	-	+	+	+	+	+	+	-	½		+	+
4493. Knowledge inherited	-	-	-	-	-	-	-	+	+	+	+	+	+		-	-
4494. Dreamt	-	-	-	-	-	+	-	-	½	-	-	-	-		-	-
4495. Taught free by older person	+	+	+	+	+	+	+	+	+	+	+	+	+		-	+
4496. Taught free by doctor, to relation only													-		½	-
4497. Formula spoken when gathering plants.	-	+	-	-	-	-	-	-	-	-	-	-	-		.	½
4498. Treatment private, at patient's house	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MP	NP	NM	NS	MV
4499. Formula recited, before taking medicine	-	-	-	-	+	-	-	+	-	-	-	-	-		-	◦+
4500. Disease brushed off body	-	-	-	-	+	-	-	-	-	-	-	-	-		-	-
4501. Medicine administered internally	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4502. Medicine administered externally	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
450J. Medicine sprayed from mouth	-	-	-	+	-	-	+	-	+	+	-	+	+		+	+
4504. Herbalist can cure any disease													-		+	+
4505. Can kill disease objects	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
4506. Can cure rattlesnake bites	-	-	-	-	+	-	-	-	-	-	-	-	+		+	+
4507. Can only weaken, check natural diseases	+	+	+	+	+	+	+	+	+	-	+	+	+		-	-
4508. Precautions to ward off disease; incense burnt	(+)	+	+	+	-	-	-	+	+	+	-	+	+		+	+
4508a. Breach of taboo causes illness	+	+	+	+	+	+	+	+	+	+	+	+	+		+	-
4509. Eating meat in taboo period causes tuberculosis		+	+							+	+	+	+		-	-
4510. Worms in tooth cause toothache	-	-	+	◦+	+	-	-	◦+	+	+	+	+	+		◦-	(+)
4511. Ants, spider-like bug in teeth causes toothache	+	+	-	-	-	◦+	-	-	-	-	+	-	-		-	-
Beliefs Concerning Natural Phenomena																
Cosmogony																
4512. World a disk, floating in water	-	+	-	+	+	+	-	+	-	-	-	-	+		-	-
4513. Supported by animal	-	-	-	-	+	-	-	-	-	-	-	-	-		-	-
4514. Mythical age; animals persons	+	+	+	◦+	+	+	+	+	+	+	+	+	+		+	-
4515. Chief for each species of animal	+	+	-			(+)	-	+	+		-	-	-		-	+
4516. Flood	+	+	+	+	+	+	+	◦+	+	+	+	(+)	-		-	+
4517. Human beings created or appear	+	-	+	+	+	+	+	-	+	+	+	+	-		-	+
Sun and Moon																
4518. Sun male human	+	+	-	+	-	◦+	-	+	+	+	-	-	-	+	(+)	-
4519. Sun female human	-	-	-	-	+	-	-	-	-	-	+	+	◦-		-	-
4520. Moon male human	+	+	+	-	+	◦-	+	+	+	+	+	-	◦+	+	(+)	-
4521. Moon female human	-	-	-	+	-	(+)	-	-	-	-	-	+	-		-	-
4522. Sun and moon husband and wife	-	-	-	-	+	-	-	-	-	-	+	-	-		-	-
4523. Frog mate of moon	◦+	◦+	◦+	-	-	-	-	-	-	-	-	(+)	-		-	-
4524. Figures in moon	+	+	+	+	+	+	+	+	-	+	+	-	+		-	-
4525. Scar from bear's bite									+	-	-	-	-		-	-
4526. Man	-	-	-	+	-	-	-	+	-	-	-	-	-		-	-
4527. Tree	-	-	-	-	-	-	-	-	-	-	-	-	-		◦+	-
4528. Frog	+	◦+	+	-	◦+	◦+	+	-	-	◦+	+	-	/		-	-
New Moon																
4529. Monthly birth-and-death theory	+	+	+	+	+	+	+	+	+	+	-	+	.	+	◦+	+
4530. All view new moon	+	+	+	+	+	+	+	+	+	+	+	+	-	+	◦-	+
4531. Each month	-	-	+	-	+	+	+	+	+	-	-	+	-	-	-	+
4532. In winter, only											◦+	-	-	-	-	-
4533. In spring, chiefly	◦+	+	-	◦+	-	-	-	-	-	+	-	-	+	+	-	-
4534. Speak, pray to moon	◦+	+	+	+	+	-	+	+	+	-	+	+	◦-	-	-	+
4535. Address by kin term	+	+	-	-	+	-	+	+	-	-	+	-	+	-	-	-
4536. Old persons shake selves, clothes, bedding	-	+	◦+	+	+	-	+	-	-	-	-	-	-	-	-	-
4537. Throw stones at moon	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
4538. Food prepared, guests invited								•	•	•	+	-	+	-	+	-

000 1612. MM: With burnt pepperwood gourds.

[301 304 177] 1614. Kl: "Nose plugs and earrings are new; the Klamath learned to use them from the Molala Indians and the S [California] Indians. They never made holes in their nose and ears in old times." SW: Awl used chiefly to pierce noses; sometimes point of quill, but latter makes too small a hole. WM: Male, female mourner if desirous of inflicting loss on others similar to that he has experienced, retires to small sweat house (Lut) and pierces nasal septum with small manzanita stick. Addresses bloody stick, telling it he wishes other persons to die; stays in sweat house 6-7 days, leaving stick in nose until hole has healed; then takes out stick and gives it to relative, shaman usually, to keep and use in poisoning people. WS: By sick persons only, occasionally.

Deformation, mutilations.--

[304] 1617. Kl: See note 1614. SW: Porcupine quill used; keeps ear lobes from becoming sore.

1620. At: Men, women. AE: Women.

[304 177] 1621. Kl: Learned to tattoo from Shasta (Achomawi?) when informant boy (ca. 50 years ago). "Two Kl women went [S] to see Shasta; when they returned, 1 old woman tattooed herself" with 3 lines on chin radiating from mouth; "people saw it and liked it, and lots of old women did it then. The first old woman thought it made her look pretty." Informant had also seen 1 old man, with circles tattooed under eyes, and connecting line over nose, but "didn't like it; it looked funny." Men's tattooing on arms also recent custom. Mo informants confirmed slight use of tattoo by Kl; commented upon how heavily Shasta tattoo. Mo: Recent (?). SW informant denied Mo Wintu women tattoo; however, Mo informant attributed tattooing to Tule Lake Mo groups. WM: Little tattooing among WM; if tattoo very much, spirits will take person away. More tattooing among Trinity, Weaverville Wintu groups (Nomsus).

1622. AW: Boys occasionally only. WT: Men on arms, when wife dies only.

1625. WT: 3 narrow stripes put on girl's chin; vertical lines across cheeks added later, when girl is grown woman.

1626. WT: See note 1625.

1627. WT: Women.

1629. SW: Upper-arm marks to measure dentalia; men, only. WT, WM: Men. WM: Men tattoo as therapeutic measure only.

[304 412] 1633. Obsidian knife, generally. MV: With white rock, procured from river and smashed for sharp edge.

[757] 1638. Therapeutic measure; see elements 4473-4474.

1641. Mo: "Proud of eyebrows, eyelashes; wouldn't pull them." NS: Hot ashes applied; "eyebrows never grow back."

1642. NS: See preceding note.

1647. MV: Face rubbed with warm rock, so beard will not grow quickly.

1648. SE, WT, MF, NM: Rarely; old men only.

[197-B]

000 "flint side," named for Glass Mountain, where obsidian obtained. S, bak'akma, Big Meadows or "Digger Indian" (MM) side.

4463. SW: See note 4461.

4467. For flirting; also to direct children, while engaged with adults in conversation.

Therapeutic Knowledge and Beliefs

Therapeutic practices.--

4469. SW: In addition to specifics listed in elements 4470 ff., SW hold belief that person who chokes on fishbone will recover if he calls upon rattlesnake (who swallows food without chewing) and drinks water with river foam on it. Myth connected with this belief.

[757] 4473. Balls of sage bark, furze from wormwood, and such, 1/2-inch in diameter, placed on arm, leg and set afire, to cure rheumatism. Kl: Informant had 12 balls burnt on flesh near spot where he broke his leg; "so bad blood ran out"; later pine pitch put over burns, allowed to stay on for 4-5 days, more pitch put on until leg healed. Cf. Spier, Klamath, pp. 129-130; also Kroeber, Handbook, p. 628, for Gabrieleño, and Voegelin, Tübatulabal, p. 60. At: Sagebrush bark used, "if man sick all time." WS: Wormwood furze.

4474. WS: If ball of furze snaps as it burns on arm, sign sufferer will recover.

4475. SE, SW, WS: Practiced in conjunction with sweating.

4477. WS: Vapor or steam bath (olk Lominas) taken as "old-time remedy for colds"; patient put hot rocks wrapped up in chokecherry bark (latter makes steam pungent) into basket of water; sits over basket, head hanging down, head and body well covered with robe.

4482. MM, MF: For colds.

4484. MV: "A good medicine; old people obtained it at Battle Mountain"; does not grow in vicinity Chico, informant had never seen it. Tea made of roots; used "for almost any ailment."

4485. SE: Urine of young baby. MM, NF, NS: Plant decoctions.

Herb doctoring; beliefs concerning ailments.--

4487. SW: "For fevers, cramps, and such, had herb medicines; didn't call for a doctor [shaman]."

4492. NF: Shaman "doesn't give any root, herb teas, because people would blame him for making them sick. Common people know the roots and herbs themselves, and go out and get them."

4494. WM: Informant herself had dreamt of plant medicine; in dream she heard people talking; "these people said that if persons knew the right plant medicines to drink they'd keep well. One man said to drink rattlesnake plant root, and then one would never be sick. Another person asked, 'How about water snake, green snake root?' 'No, that's no good,' the man told them." Instructions how to use the rattlesnake root also

553 coins it, and soon all are using it.

Personal names are freely used at all times, but within the family kinship terms are more commonly applied. There are also age status terms for direct address or in reference to an individual as "newborn baby," "infant," "child," "youth," and so forth.[10]

855 Throughout infancy the health of the child
• 757 is a matter of considerable concern. Whenever he cries and cannot be pacified by feeding, the parents fear that he is ill. For certain obvious physical ailments there is a variety of simple home remedies known to most adults. For stomachaches, warm ashes are held over the abdomen, and sagebrush tea may be administered orally. For a fever, sagebrush bark is mashed, mixed with warm water, and rubbed on the child to produce sweating. Deer grease is applied to burns. Pine pitch is rubbed on chapped faces and is also used to heal sore eyes. These and similar remedies serve for both children and adults.[11]

75 Ailments not so readily diagnosed require the services of a shaman, who then demands a large fee. Shamans are believed to send diseases to individuals, particularly through the medium of bad dreams. A child's nightmares are, therefore, taken as an indication that some shaman is trying to sicken the child. A curing ceremony must then be held either by the suspected shaman or another of equal power. Some [841] women try to prevent children's nightmares by placing a cloth or piece of fur stained with menstrual discharge under the sleeping child. Shamans fear the contamination of a menstruating woman and are unable to use their powers in the presence of one.

EARLY CHILDHOOD

857 simple amusements for themselves. They erect
[865] piles of dirt, mark in the sand with sticks, or make neat rows of sticks on the ground. Older children are punished if they try to bother the youngsters at play.

[864] Until the age of six or seven, boys and girls play together as much as they wish. When a bit older they will be warned not to be intimate with members of the opposite sex, but young children often play at "man and wife" in imitation of their elders, using the proper status terms for husband and wife and pretending to keep house. The boys go off to hunt, and the girls wait for them to bring meat home to cook. Such play is not discouraged, nor is it apparently encouraged.

Small children also enjoy pretending to be very old people. In this game they hobble around on canes. One old lady of eighty laughed as she recalled playing in this manner:

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[10] Spier, pp. 61-68.

[114] [11] Therapeutic knowledge and beliefs of the Klamath are mentioned in Voegelin, elements 4469-4511.

[p. 343-A]

(ca. 1875)

857 My friends all tease me because I always wanted to play I was an old woman. They ask me how I like it now. But we kids all thought it was great to be old. I used to get a cane and limp around. I wanted the others to pretend they were burning [cauterizing] my leg.[12]

524 857 Even in early childhood there is great emphasis on competitive sports. Parents brag about a child who is better at any activity than his age-mates. Children soon acquire a keen desire to best their playmates in games and thus gain approval and prestige.

Small children from four to six years old have simple contests of endurance.[13] In one, each player holds his breath and runs as far as he can before having to take another breath. The one who runs the farthest wins. Another race is run on one leg, with the other leg held out in front; the contestants see who can hop the longest without having to put his leg down. Little girls have a contest in which they squat down with their arms wrapped under or around their knees to see who can jump up and down for the longest time. Both boys and girls have hair-pulling contests to see who can keep from crying with pain. All such contests are accompanied by shouting and shrill cries; apparently, the more noise the better. Adults watch the contests when they have time and encourage their favorites.

One of the most important activities in which young girls engage is playing with dolls.[14] Through their use the girl is encouraged in many of her future activities of housekeeping. A few boys like to play with dolls too, but they are teased about this girlish activity and soon cease. It is the girl's mother or grandmother who first shows her how to make dolls and play with them. They are fashioned from any available material; wood, bark, tules, and clay are all utilized. In lieu of anything better they may even be outlined in the sand. Once the technique has been learned, the girls manufacture their own dolls and play with them alone or in groups. They make little shelters of willow for the dolls, pretend to dig up roots for them, and in every way treat them as actual children. Often the dolls are placed on a piece of bark to represent the cradleboard. Apparently much of this play is spontaneous on the part of the girls, but there is also considerable suggestion and encouragement on the part of mother and grandmother.

While little girls are beginning to play in this way, boys of the same age become interested in the use of the bow and arrow. At first they

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[12] Cautery with sagebrush pellets that are burned over the afflicted part is a common cure for rheumatism from which many elderly Klamath suffer.

[13] Several children's contests are mentioned in Spier, p. 86.

[14] Dolls are described briefly by Spier, ibid.

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

795 771 178 [182] reservation residents are not attracted. Like its more dramatic predecessors, the Shaker religion fails as a bulwark against societal disorganization.

The modern Klamath are in the main nominally Christian. Many are allied with local churches: Protestant groups attract a fair following; some 771 795 are Roman Catholics; others now and again join the itinerant Pentecostal and Holiness groups. While many Klamath are unquestionably religious in 184 the accepted Christian sense, the church offers a primary social outlet to [197] those who value group association. Whatever the function of the church on [571] the reservation today, apparently it has no aboriginal vestiges in its ritual or organization. It would be impossible to say to what extent tribal members find a link with the native past in the spiritual curing practices of such bodies as the Pentecostal Assemblies of God, which, however, clearly make no concessions to aboriginal concepts.

771 177 184 It thus seems evident that the overt forms of tribal religion are gone. The Klamath majority is now avowedly Christian even though church affiliation is not universal. Religious attitudes seem highly diverse. Some individuals, while indifferent to religious tenet, are admittedly attracted by the display or by social opportunities. Some are devout, others ignore the churches entirely. Still others, whether or not church members, speculate on religious questions, show considerable introspective preoccupation, or are frankly curious about native religion and Christianity. Their opinions and attitudes [755] [757] demonstrate that the aboriginal past is not wholly dead. In this consideration, shamanistic curing may be ruled out, since modern medicine is generally accepted by the Klamath and, in any case, shamanistic patterns have merged with the decaying Shaker Cult. Since this is so, the less formalized aspects of the aboriginal religion survive to intrude now and again into modern conceptualization.

183 [773] The survival of cosmological features may still be observed here and there. For example, tales of people and animals turned to stone by Crow's laughter are half-credulously recounted by young and old. A surviving custom or two, 183 224 reflecting the older world-view, might also be noted. A boy who kills his first deer is well advised not to eat its meat himself. By giving the game away, he averts failure in his next hunting expedition. Hunting on the reservation today is a sport, no economic value being attached to it. (Aboriginally too, the Klamath were so well adapted to their specialized lake-marsh economy that hunting played a distinctly minor part.) This custom, which may stem from the emphasis on wealth and generosity, is laughed down today but it is 825 still practised. Another very common belief is that animals can speak Klamath [191] but not English. A howling coyote is recognized by young and old as a har- [763] binger of death; the owl says, "'Maklaks, 'maklaks," which "when you hear it, it means somebody close to you is going to die." The Klamath word means 183 human and refers to the tribe itself. Taboos on the first game of the hunter, the first wild foods gathered, as well as fear of the owl are widely distributed among western tribes.

178 But more pertinent here are the modern Klamath views based on the past which either influence actual behavior or bridge a gap, conceptually, specu-